

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, JANUARY 14, 1888.

[NUMBER 20.]

CONTENTS.

EDITORIAL—

NOTES: Words from the Ancients; Alms, Justice; All Mythology, Theology; the Dishonest Thinker; The True Church; George Eliot's Defense of the Jews; Modernness of Early Utterances; Another Unitarian Passed On; the Rabbi's Office; "Old Fort Dearborn;" Sweden's Helps to the World; a Hymn from India; *Journal of Industrial Education*; Must Catholicism Go? Some Telling Figures..... 239

197 Christmas Cards—W. C. G..... 240

The Past—W. C. G..... 240

CONTRIBUTED AND SELECTED—

To Rev. Chester Covell, on his Seventieth Birthday—JUNIATA STAFFORD..... 241

Perfect Personal Liberty—BELLE L. GORTON..... 241

The New Knowledge and the Old Faith—Rev. T. B. Forbush... 242

A Delayed Christmas Greeting—E. P. POWELL..... 243

THE UNITY CLUB—

The Unity Club Institute—A. J. R..... 244

Study of the History of Ireland..... 244

THE STUDY TABLE—

"Natural Law in the Business World." "The Little Flowers of St. Francis of Assisi;" "An Unknown Country"..... 245

THE HOME—

The Souls of the Roses—Lucy L. Stout..... 245

The Bird and the Looking-Glass—D. M..... 245

NOTES FROM THE FIELD

ANNOUNCEMENTS..... 247

Special Clearance List.

We desire to reduce our stock of the following books, and therefore for thirty days from the date of this paper we will send any or all, postage prepaid, on receipt of *twenty per cent. less* than annexed prices, or by express at *thirty per cent. less* than annexed prices. Those who take advantage of this offer must send the money with the order.

A Man in Earnest. By Robert Collyer.....\$1.50
Aspirations of the World. By Mrs. L. M. Child 1.25
Atheism in Philosophy. By Dr. F. H. Hedge.... 2.00
Ecce Homo. By J. R. Seelye..... 1.00
Evolution and Christianity. By J. C. F. Grumbine..... .50
History of the Doctrine of a Future Life. By William R. Alger..... 3.50
Hours of Thought on Sacred Things. By James Martineau. First series..... 1.50
The same. Second series..... 2.00
Hours with German Classics. By F. H. Hedge... 2.50
In His Name. By E. E. Hale. Illustrated..... 2.00
Lessons from the World of Matter and the World of Man. By Theodore Parker..... 1.25
Natural Religion. By J. R. Seelye..... 1.25
Progress from Poverty. Review and Criticism of Henry George. By G. B. Stebbins..... .50
Radical Problems. By C. A. Bartol..... 1.25
Reason in Religion. By F. H. Hedge..... 1.50
Scientific Theism. By F. E. Abbot..... 2.00
The Legend of Hamlet. By George P. Hansen... .50
The Primeval World of Hebrew Tradition. By F. H. Hedge..... 1.50
The Sailing of King Olaf and Other Poems. By Alice Williams Brotherton..... 1.00
The Two Voices: Poems selected by J. W. Chadwick. Cloth, \$1.00; American seal..... 2.00
What is the Bible? By J. T. Sunderland..... 1.00

CHARLES H. KERR & CO.,
175 DEARBORN ST., CHICAGO.

An Unpretentious Work, but it may Please You!

A CHILD OF GENIUS. A Sketch Book for Winter evenings and Summer afternoons. By J. J. Wood.

A dainty volume. Elegant and unique. Illustrated in Hooper's happiest vein. It will interest you in idle hours. Buy it and read it. Price, postpaid, 30 cents. WOOD'S BOOK STORE, Hudson, Mich., and dealers everywhere.

CHARLES H. KERR & COMPANY'S OWN PUBLICATIONS.

Allen, Prof. William F. Outline Studies in the History of Ireland. The course recommended for 1887-8 by the National Bureau of Unity Clubs. Paper, square 18mo, 8 pages and cover. 10 cents.

Beals, Mrs. Susan B. Outline Studies in the poetry of James Russell Lowell, and in so much of his prose as illustrates his poems. Paper, square 18mo, pp. 31. 10 cents.

Bierbower, Austin. The Morals of Christ. A comparison with contemporaneous systems—the Mosaic, the Pharisaic and the Græco-Roman. The author is a layman, and writes impartially, this book being commended by both orthodox and radical. Paper, 16mo, pp. 200. 50 cents.

Blake, James Vila. Essays. Thirty in number, covering such subjects as Choice, Judgment of Others, Censure, Character as a Work, Immortality, Government. A full topical index makes the book easy of reference. Cloth, paper label, uncut edges, red polished top, pp. 216. \$1.00.

—— Poems. "A new essayist and a new poet, and this all the more surprising because when we read the essays he seems a born essayist, when we read the poems a born poet."—New York *Evangelist*. Cloth, uniform with Essays, pp. 188. \$1.00.

—— Manual Training in Education. A terse summary of the arguments for the training of the hand as a part of every child's education. Square 18mo.; pp. 94. Cloth, 50 cents. Paper, 25 cents.

—— Legends from Storyland. A Holiday book of stories from many ages and peoples, each story illustrated by an original design. It will contain about 85 pages of print and twelve full page illustrations. Cloth back, paper side, with original cover design. Price, \$1.00. *Special prices on ten or more copies.*

Brotherton, Alice Williams. The Sailing of King Olaf and Other Poems. The title-poem is a strong rendering of an old Norse legend, followed by seventy short ballads and lyrics. The cover is handsomely stamped in gilt, with an original design illustrative of the opening poem. Cloth gilt edges, square 18mo, pp. 145. \$1.00.

—— Beyond the Veil. A short narrative poem of a soul in the beyond that had fancied herself barred out of heaven, and tremblingly approached the gate after long wanderings,—only to find it ever open. Paper, square 16mo., pp. 14. 20 cents.

Browning Society, Chicago. Outline Studies in the Poetry of Robert Browning. Comprising a complete classification by subjects of the author's works, short programmes for class study, a chronological table of the poems, references, etc. 12mo, pp. 50. Cloth, 50 cents; paper, 25 cents.

Burt, Mary E. Browning's Women. A critical essay or series of essays on the women portrayed in Robert Browning's poems, with an introduction by Edward Everett Hale. Cloth, 16 mo, pp. 236. \$1.00.

Champlin, Edwin R. Heart's Own: Verses. Cloth. 16mo, pp. 69. 75 cents.

Fox, George L. The study of Politics in Unity Clubs and Classes. Paper, square 18mo, pp. 16. 10 cents.

Gannett, William C. Outline Studies in the Poems of Holmes, Bryant, Whittier. Paper, square 18mo, pp. 32. 10 cents.

—— and Jenkin Lloyd Jones. The Faith that Makes Faithful. Eight sermons: "Blessed be Drudgery," "I Had a Friend," "A Cup of Cold Water," and "Wrestling and Blessing," by Mr. Gannett; and "Faithfulness," "Tenderness," "The Seamless Robe" and "The Divine Benediction," by Mr. Jones. Square 18mo, 131 pages. Imitation parchment, 50 cents; cloth, full gilt, \$1.00.

Grumbine, J. C. F. Evolution and Christianity: a Study. Treats of Christianity as the most exact contribution to the unfolding of natural religion. Cloth, square 18mo, pp. 75. 50 cents.

Hansen, George P. The Legend of Hamlet, Prince of Denmark, as found in the works of Saxo Grammaticus and other writers of the twelfth century. With portrait of the author. Square 18mo, laid paper, pp. 59. Paper, 25 cents; cloth, 50 cents.

Janes, Lewis G. A Study of Primitive Christianity. An investigation into the origins of Christianity, the character and validity of the New Testament literature, and the different phases of custom and belief which existed in the earliest

[Continued from first page.]

Christian communities. Cloth, gilt top, uncut edges. 12mo, pp. 319. \$1.50.

Jones, Jenkin Lloyd. Practical Piety; four discourses, delivered at Central Music Hall, Chicago. Subjects: The Economics of Religion, Bread *versus* Ideas, Present Sanctities, The Claims of the Children. Square 18mo, limp cloth, pp. 60. 30 cents.

—Ten great Novels. Suggestions on the choice of books of fiction, for clubs and private reading. Paper, square 18mo., pp. 24. 10 cents.

Long, Lily A. The Masque of the Year. A medley, arranged for dramatic presentation by Unity Clubs or Sunday-schools. Paper, square 18mo, pp. 20. 10 cents.

Marean, Emma Endicott. Unity Clubs. A little pamphlet of practical suggestions on the formation of classes for social study in town and church. Paper, square 18mo, pp. 12. 10 cents.

Martin, Kate Byam, and Henrotin, Ellen M. The Social Status of European and American Women. Two essays. Square 18mo, pp. 47. Cloth, 50 cents; paper 25 cents.

Mercer, L. P. The New Birth: with a chapter on mind cure. Written from the Swedenborgian point of view. Cloth, 16mo, pp. 128. 50 cents.

Paden, M. S. In Thoughts from the Visions of the Night. A poem. Paper, square 16mo, pp. 16. 20 cents.

Parker, Theodore. Lessons from the World of Matter and the World of Man. Selected from notes of unpublished sermons, by Rufus Leighton. A large volume of striking passages from Parker, varying in length from a fraction of a page to five or six pages. Pronounced by a sympathetic critic to be, on the whole, the best volume of Parker for readers unfamiliar with his writings. Cloth, 12mo, pp. 430. \$1.25.

SPECIAL OFFER.—This volume of Parker will be mailed free to any one sending a NEW subscription to UNITY, with \$1.50 in payment for a year in advance.

Parker, Benjamin S. The Cabin in the Clearing, and other poems. Verses of decided freshness and merit, illustrative of pioneer life in the early days of the west. Cloth, 12mo, pp. 310. \$1.50

Smith, Luella Dowd. Wind Flowers. A volume of short poems, mostly translations from the German. "These poems, well worthy to be distinguished from mere verse, are all brief, though not fragmentary. The book is beautiful in appearance."—*Boston Commonwealth*. Cloth, square 18mo, pp. 235. \$1.00.

Stebbins, Giles B. The American Protectionist's Manual. 16mo, pp. 195. Cloth, 75 cents; paper, 40 cents.

—After Dogmatic Theology, What? Materialism, or a spiritual philosophy and natural religion. Cloth, 12mo, pp. 144. 60 cents.

—Progress from Poverty. Review and Criticism of Henry George's "Progress and Poverty" and "Protection or Free Trade." Square 18mo, pp. 64. Cloth, 50 cents; paper, 25 cents.

Stockwell, C. T. The Evolution of Immortality. An essay showing the considerations pointing toward a belief in man's future individual existence, that may be drawn from the physical facts of his nature and origin. Cloth, 12mo, gilt top, pp. 69. \$1.00.

Straub, Jacob. The Consolations of Science, or Contributions from Science to the Hope of Immortality, and Kindred Themes. Cloth, 8vo, pp. 435. \$2.00.

Towne, Edward Owings. Aphorisms of the Three Threes. The reported sayings of a club of nine after-dinner philosophers, whose comments on men and things are in most cases bright, searching and original. Cloth, 16mo, gilt top. \$1.00.

Unity Songs Resung. A volume of original poems by Blake, Gannett, Hosmer, West, Mrs. Brotherton, Mrs. Griswold, Mrs. Marean, Mrs. Woolley, Mrs. Ella Wheeler Wilcox and others. Cloth, 18mo, gilt top, pp. 159. 75 cents.

West, James H. Uplifts of Heart and Will. A series of religious meditations or aspirations. Cloth, square 18mo, 50 cents.

Woolley, Celia Parker. Outline studies in the works of George Eliot, for clubs and private reading. Paper, square 18mo, pp. 10. 10 cents.

For 1888.

Fourth Year.

QUERIES.

A MONTHLY REVIEW OF
LITERARY, ART, SCIENTIFIC, AND GENERAL EDUCATIONAL QUESTIONS
OF THE DAY.

Each number contains Literary and Historical Articles, Readings from New Books, Literary Gems and Poems, Historical Notes, Multum in Parvo, Open Congress of Notes and Queries, Reviews, Question Department of Questions and Answers on various subjects, Query Box, Recent Publications, Editor's Table, etc.

TERMS, \$1.00 Per Annum, in Advance.

Seven Copies for \$6.00. — Single Copies, 10 cents.

Address all communications to

MOULTON, WENBORNE & CO.,

PUBLISHERS,

37 & 39 Court Street, BUFFALO, N. Y.

A STUDY OF

PRIMITIVE CHRISTIANITY.

BY LEWIS G. JANES.

320 pages. 8vo. Cloth. Gilt top. Price \$1.50
"No fairer statement has been made of the grounds on which the anti-supernaturalist Humanitarian bases his opinion of Jesus and of the origin of Christianity. * * Its theology and christology are of the most radical Unitarian kind; but the temper and the spirit of the book are so refined, so earnest, and so fair to all opponents, that it must impress those who are compelled to disagree with its most prominent conclusions as a model of polite and generous controversial writing."—*Brooklyn Union*.
Sent post-paid on receipt of price.


CHARLES H. KERR & CO., Publishers

175 Dearborn Street, Chicago.



SALZER'S PANSIES

LEAD the World in exquisite colorings and giant blossoms. **LADY OF WHITE HOUSE**—contains over 50 glorious sorts, package 25c. **SALZER'S SUPERB**—contains over 100 Great Giant sorts, package 50 cents, 3 for \$1.00. **ANGEL'S ROBE**—new, pure white, grand novelty; 15c, 3 for 25 cents. 26 packages Earliest Vegetables, post-paid, \$1. Remit for any of above and receive free finest catalogue ever published. **JOHN A. SALZER, La Crosse, Wis.**



Horsford's

ACID PHOSPHATE

(LIQUID)

A preparation of the phosphates of lime, magnesia, potash and iron, with phosphoric acid in such form as to be readily assimilated by the system.
Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

FOR DYSPEPSIA,
Mental and Physical
Exhaustion,
Weakened Energy,
Nervousness,
Indigestion, Etc.

Universally recommended and prescribed by physicians of all schools.
Its action will harmonize with such stimulants as are necessary to take.
It is the best tonic known, furnishing sustenance to both brain and body.
It makes a delicious drink with water and sugar only.
Invigorating, Strengthening,
Healthful, Refreshing.

Prices Reasonable. Pamphlet giving further particulars mailed free. Manufactured by the
RUMFORD CHEMICAL WORKS, PROVIDENCE, R. I.

BEWARE OF IMITATIONS.

THE
New York, Penn & Ohio
RAILROAD,

In connection with

New York, Lake **ERIE** & Western R. R.

—FOR—
Buffalo, Niagara Falls,
New York, Albany,
Saratoga, Boston,
AND OTHER EASTERN CITIES.

3 THROUGH EXPRESS TRAINS 3
TO THE EAST,

—WITH—
Pullman Palace Sleeping Coaches, Pullman Buffet Sleeping Coaches, Pullman Hotel Coaches, Parlor Cars, and Elegant Day Coaches.

R. H. SOULE, L. P. FARMER,
General Manager. General Pass. Agent.
NEW YORK.

A BIG 10c WORTH

To secure at once for our **POPULAR** magazine, **THE PEOPLES' JOURNAL**, 100,000 yearly subscribers, we will send it **ONE YEAR** on trial for only **10 CENTS**. This is the largest offer ever made by honest publishers, and one you should accept **AT ONCE**. **THE PEOPLES' JOURNAL** is a mammoth magazine containing short and continued stories by **POPULAR AUTHORS**. A **HUMOROUS DEPARTMENT**, A **RECEIPT AND FANCY WORK CORNER**, and plenty of other interesting reading matter. Each number is **ABLY EDITED** and is well worth double the price we ask you for a year's subscription. Remember that for a short time we have put the price of this 50 cent magazine down to **10 cents per year**. Subscribe at once as you will never have such an offer again. Address,

THE PEOPLES' JOURNAL, Essex, Conn.

A Beautiful Plush Casket
of Fine Jewelry sent free to every Agent selling our cards. Send 2c. stamp for Lovely New Samples and Outfit. **N. E. CARD CO., Wallingford, Conn.**

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, JANUARY 14, 1888.

[NUMBER 20.]

EDITORIAL.

Hateful to me as are the gates of hell is he, who, hiding one thing in his heart, utters another.—*Homer, B. C. 900.*

Educated men are as much superior to the uneducated as are the living to the dead.—*Aristotle, B. C. 384.*

Wherever a man's place is, there he ought to remain in the hour of danger; he should not think of death or anything but disgrace. And this, O men of Athens, is a true saying.—*Socrates, B. C. 470.*

Life hath no blessing like an earnest friend; than treasured wealth more precious, than the power of monarchs, and the people's loud applause.—*Euripides, B. C. 460.*

Watch—for idleness of the soul approaches death.—*Demophilus, B. C. 450.*

A CHILD can give alms to a beggar, but only a wise man can do justice to that beggar.

MYTHOLOGY is the theology of the untutored, the poetry of untrained minds. The theology of to-day becomes the mythology of to-morrow.

DISHONESTIES of thought breed more injustice in the world than dishonesties of action. The dishonest banker robs men of their earnings, the dishonest thinker breaks down men's confidence in spiritual verities, and debauches the soul.

HE who would seek to shape his conduct on the lines of the universe, must seek an ever growing acquaintance with the methods of that universe; hence the only church that permanently blesses is the church that expands the soul and enlarges the thought.

A WRITER in the *American Israelite* says that "George Eliot comprehended the true religion and mission of the Jew as if she had been born a Jewess and trained accordingly. From those who persecuted and maltreated our forefathers for centuries has come forth a genius who, partially, at least, administered the needed rebuke."

WE head our editorial columns this week with some of the earlier extracts from the Greek calendar for 1888, compiled by F. W. Peabody, of New York, hoping that they may not only commend the calendar, but that they may verify the statement of Professor Ware of Columbia College, that some of these early utterances are singularly modern.

ROBERT LONG, of Geneva, Ill., fell asleep December 27, aged 84 years. He died while still in full possession of his faculties, and was universally beloved by his neighbors. He was born in Hallowell, Me., spent his early life in Newburyport, Mass., and later lived in Bangor, Ellsworth and Surry, Me. He was one of those men who, when compelled to take advantage of the bankrupt act, rested not till all debts were paid, not merely personal, but those of the firm. He was a member of the Maine legislature for two terms, and held a position in the treasury department in Washington during the admin-

istrations of Pierce and Buchanan. He came to Geneva in 1861, and has been an active merchant in that town ever since. He was one of the staunch Unitarians that we shall all miss. The Geneva society, of which he was a member, will be long in finding one to fill his place, one so liberal in thought and in deed, and so strong in maintaining his idea of the right. He was one to whom they all delighted to point as a Unitarian. He was buried quietly from his home December 29. Rev. T. H. Eddowes officiated most acceptably, assisted by Rev. T. P. Byrnes, the present pastor.

A HEBREW exchange thus interprets the office of the rabbi: "He is the ethical and moral teacher whose duty it is to collect the highest and noblest thoughts of the best minds of all ages and present them to his flock in such shape as will enable them most readily to comprehend and assimilate them." This would not be a bad business for the Christian minister and the leader of a Gentile church.

THE *American Traveler and Tourist* for December contains an interesting article on "Old Fort Dearborn," by John Conant Long. The article carries us back to the earliest beginnings of Chicago, and shows how much there is that is both heroic and romantic underneath the newest town, and that there are traditions that cluster around the newest country which it is our duty to gather, classify and record for the inspiration of future generations.

WOMAN for January, 1888, contains a tribute to Jenny Lind, the Swedish nightingale, which thus recognizes the contributions of Sweden to the world. "In its darker times Sweden had its true hero, Gustavus Adolphus; in its last age its benignant Linnæus, with his child-like heart and his love of flowers; in our own day it gives us Frederika Bremer and Jenny Lind, women who in their own great and noble powers have no superiors in the world.

EDNAH D. CHENEY, in an article on "Woman in the Brahmo Somaj," quotes the following tender lines from one of the hymns used by this progressive church of India:

"Hold, hold thy patience, contain thy tears,
Have hope, do not despair.
The cry of the sinner will be heard by the mother,
Sorrow will not last all thy days.

"On the lap of mercy, giving thee rest,
The mother will wash thee in waters of joy,
And console thee with sweet words.
Therefore cease to mourn."

WE heartily commend to readers interested in uplifting work among neglected children the *Chicago Journal of Industrial Education*. It is the monthly organ for various new forms of "lend-a-hand" endeavor,—the Kitchen-Garden Association, the School of Cookery and Housework, the Home for Self-Supporting Women, the Training School for Nurses, the Industrial Art Association, etc. (Ten numbers a year, \$1.00; room 49, 79 Dearborn street, Chicago.) But it gives more than reports of these new movements; to judge by the December number, it contains articles well worth the subscription price and the hour it takes to read them,—like the article by Ethelbert Stewart, referred to in another paragraph. The Industrial Art Association, of Chicago, aims to

provide training in drawing, clay modeling, tile-making, wood-carving, metal work, etc., to adults, free of expense, who desire to teach these handicrafts to needy children in the mission schools of the city. This normal class meets every Wednesday morning, from 10 to 12, in the modeling room of the Art Institute Building, corner of Van Buren street and Michigan avenue. "Six of the leading churches in the city are preparing to introduce handwork for boys." In Great Britain there are about 150 handwork classes in operation now, and "many of them have become self-supporting from the sale of work."

It is said that the pope received 2500 congratulatory telegrams on New Year's day, besides a magnificent array of presents from the crowned heads of Europe. A contributor sees in this an alarming sign, and fears that the Roman hierarchy is moving onward to the strength that may need bloodshed to thwart and break its power. We are no friends of priestcraft, and we see much to deplore in the Catholic church; but to us this church is still so instinct with humanity, so full of pathetic loyalty and persistent devotion, that we are willing to trust it in the world a while longer, and to believe that it, too, has its work to perform, its message to give.

ETHELBERT STEWART, in the *Journal of Industrial Education*, has a very telling article upon such education in relation to crime. Of all the facts such as statistics gather, what is the *most* common fact about our prison convicts? Not that they can not read and write: of the 552 convicts received into the Eastern Penitentiary of Pennsylvania in 1886, 477 had had a "fair common-school education,"—and that proportion seems typical. Not that they have not been to Sunday-school: of the 564 convicts received in the same prison in 1885, 515 had been Sunday-school scholars for longer or shorter times. Not that they are intemperate: of the 552, 104 were total abstainers, and of the 564, 99 were total abstainers. The most common, the most generic fact, is that *the convicts know no trade*. Of those 552, 39 had learned a trade by apprenticeship; 10 had been apprenticed, but had left before finishing; 62 had "picked up a trade or two by working at them;" leaving 441 "entirely ignorant of trade knowledge." Of the 564 received the year before, 459 had no trade knowledge. Of the 461 convicts received in 1884, 361 had no trade knowledge. Of the 471 male prisoners received in 1883, 378 had never learned a trade. Between 1876 and 1885, this Pennsylvania penitentiary received, in all, 1069 convicts under twenty-one years old; of these, 864 had fair common-school learning, but 993 had never learned a trade. How is it in a western prison? Of the 1494 convicts in the Joliet prison, Illinois, 151 are "illiterate;" 127 can read, but not write; 1087 have fair education; 129 are college graduates! That shows it is not lack of letters that takes men into crime. Of the same number, 413 are classed as "intemperate;" 764 as "moderate drinkers;" 317 as "total abstainers." That shows that total abstinence by no means keeps men out of crime. But light comes again when we learn that of the 668 received at Joliet between October and October, 1885-6, 478 had no trade knowledge. Do the prisons all around bear witness to the same fact? If so, it seems as if *the weak spot* in our educational systems lay plain in sight. After reflecting upon these figures, single out Chicago alone and consider three items more,—that Chicago spends yearly \$18.93 for each pupil in its public schools; that it costs her \$33.00 per arrest for each of her 44,261 arrests made in 1886, and that the city of Chicago never expended a dollar to teach a boy a trade. London pays from the city treasury \$385,000 a year towards the support of trade schools, and Mr. Stewart asks, "May there not be some connection between this fact and the fact that in 1883 there was in London but one arrest for each 48 of the population, while in New York during the same year, there was one arrest to each 21 of the population; in Brooklyn one to 23; in St. Louis one to 20, and in Chicago one to 15?"

197 Christmas Cards.

Concerning Christmas cards, a neighbor journal writes: "One clergyman, not long since, told the writer that he and his wife received the year before 197 cards, ranging in price from ten cents to \$3.00. When asked, 'What did you do with them?' he replied, 'Burned them' and added, 'It nearly ruined my wife's eyes acknowledging them all.' But why spend eyes on the acknowledgments? And why spend the ten cents and the dollars in the sending? And why condemn the pleasant custom instead of finding out a better way to practice it? If it is pleasant to hear the "Merry Christmas" from the house-mate, it is pleasant to hear it from the heart-mates a thousand paces or a thousand miles away. You have, perhaps, some twenty correspondents, but you have a hundred friends with whom this custom gives the chance of interchanging easy greeting once a year. The Christmas card is an unwritten letter to them all. It is the dumb message, "I remember you." It is the nod and the smile to the passer-by upon the distant streets. But to be this, the card should hold words after one's own heart; and to send it to your hundred or two hundred, it should cost but little money and but little time. One way to compass both of these conditions is to take in three or four like-minded comrades, select or write the greeting words together, have a thousand copies printed, and divide. Each card then will carry *your* message, and the sending to your whole wide circle need cost scarcely more than twice the postage. And, of course, it should be sent without expectation of acknowledgment. The joy lies in wanting to send it and in believing it is welcome.

W. C. G.

The Past.

Two great changes have occurred of late in men's ideas of the Past; the first concerning its *duration*, the second concerning its *disappearance*. Till some half-century ago nearly the whole Christian world held it for fact beyond suspicion that a little sheaf of six thousand years held the complete back history of our earth. How grandly the genealogy of Jesus, given in the New Testament Christmas story, chronicles the generations, only some eighty of them in all, back to "Enos, who was the son of Seth, who was the son of Adam, who was the son of God!" And this world of ours was just six days older than that Adam. "Creation" still heads the almanac in our bibles with the date "4004 B. C." Oct. 23 I once saw given as Creation-Day. A day and an hour there must have been according to the common notion of "Nothing—and then two elephants!" But that most important anniversary of all has somehow fallen out of the calendar. And once, while looking through an old religious book, I found in it the tracks of some earnest reader who had been reading it a hundred years before; he was a President of Yale College, too, I think. And he had left on the fly-leaf his sober computation, based on the long lives of those early bible-men, that "only four generations were needed to hand down the tradition of Creation as far as Abraham," when real history, it might be said, began. The *tradition* of Creation! To-day it is guessed that some of the Swiss lake dwellings may date as far back as 4004 B. C.; and it is considered settled that long before the lake-dwellers, European savages peeped from the mouths of their caves by the river banks to see their huge contemporaries, the mammoth and the woolly rhinoceros, come to drink, with other creatures of mighty bones and mighty names, whose race has all run out. For behind all written records we pass to the borderlands of tradition,—and tradition hands us on to legend, and legend hands us on to myth, and myth gives us into the guidance of language, which leads us far, far back along the human pathways to old Asian homesteads where our ancestors with cousin-nations, now for ages sundered by land, sundered

by speech, sundered by differing civilizations, once lived together as own brothers, thinking the same thoughts, using the same names, doing the same work. And even back of these word-fragments imbedded in our common speech, we have the fragments of old tools and weapons imbedded in those cave-deposits, to hint how life went on in days when men perhaps were still learning how to change their growls and grunts and groans to "talk." Bunsen, studying Egypt, asks for twenty thousand years as the theater on which to draw out the phenomena of human civilization. Darwin knows not what period will account for even the later steps of man's ascent from brute conditions. And this is human history alone; while human history, however long its span, is but as the last tick in the hour of life upon this earth. The geologists divide that earth life into three great zones, according to the kind of creatures that have lived. Twelve ages, three ages, one age, 12 to 3 to 1, shows the relative duration of these zones, by Professor Dana's reckoning; and man appears on the scene toward the end of the period designated by that final "one." Others, who venture to put their guess at Mother Earth's age into figures (it is all a guess, for she is a woman and will not tell her age), reckon from 1,000,000 to 9,000,000 of years for the organic life which has existed here; and these millions have to be multiplied past conjecture to reach the horizon of the time that represents the successive condensations, first nebular, then liquid, at last solid, which must have preceded organic forms of life. *

That is the "tradition of creation," as we spell its record out in rocks and stars. Such is the past, as we have learned during this last century to conceive it. Contrast it with the earlier thought! Christendom, in its haste for a future eternity, has never appreciated the eternity behind. More than one of the older religions had a truer insight. The old time stoic, for instance, believed, as firmly as Herbert Spencer believes to-day, in great world-cycles, vast processes of evolution and dissolution. And the Buddhist speaks on this wise: "*A kalpa*," he says, "is the period during which a universe lasts. Now, if there were a high rock, sixteen miles long and sixteen broad,—and if *once in a hundred years* the rock should be touched by a bit of the finest cloth of Benares, that rock would be reduced to the size of a mango nut before a quarter part of one of these 'kalpas' had run by." Thus stoicism guessed and Buddhism poetized before Christianity was born. But at last Christendom has begotten the sciences whose prose outdoes that poetry by actual computations. The western mathematics have caught up with the classic prophecy and oriental imagery. *

The second change in the idea of the past concerns its disappearance. Not long ago we used to think of it as mostly dead. Now we think of it as deathless—hardly as vanished, even. It is like heat and light and electricity, which never die, but are transformed into other modes of motion, converted into correlates. No old experience which we have lived through dies; it is converted into inward correlates. A "dead" look on a face—it lasted but a moment when it was a look—is one of our companions now to comfort or to terrify the days. A "dead" word is playing marches for us still to keep us to the front. A "dead" belief is broadening from a petty dogma to the vision of some law of nature. A "dead" hope diffused has become the serenity of peace. A "dead" love has become the secret spring of sympathies in us. A "dead" endeavor has become that future which we now remember so consciously to bless. A "dead" sin's trail of retribution we are dragging still; and we believe in judgments to come because we see so well the judgments that are lasting on in our own life and in the lives that we have neighbored. No old experience dies; it is converted into inward correlates. We may forget it, but it never forgets us. That is the new doctrine of the Past that we to-day are learning to believe. Among the major prophets of the doctrine is that subtle analyzer of the soul, George Eliot.

And in yet wider scope this new conception is taught us by the men of science as the doctrine of "heredity." The ancestral past is deathless in us as our very self's. The inward correlations, however hidden, hold good in the race-life as well as in the individuals; so say the little Darwins and the little Spencers now—their name is legion—who write the histories, the essays and the poems, the editorials and the sermons, of to-day. It is getting hard to think of ourselves in the singular number, so conscious are we growing of our grandfathers: everyone is a "we,"—himself and all his forefathers. And wider still the new conception stretches, till the greater Darwins and the greater Spencers change the word "heredity" to "evolution," and the correlations of experience are dimly tracked from race to race, from grade to grade of body and of mind, at last from world to world! And all the Past is seen immortal in the passing instant. Such is the storage of time as we know it now. William Blake was called the mad poet: was it his insanity, or his sanity, that wrote—

"To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour?"

W. C. G.

CONTRIBUTED AND SELECTED.

To Rev. Chester Covell on His Seventieth Birthday.

Seventy swings of life's pendulum
Seem many and slow to count;
Seventy rounds in the ladder of life
Seem long and toilsome to mount.

But every swing of the pendulum
Means life as well as time;
And the wider view from each ladder round
Should make us willing to climb.

Pendulum swings to you have meant
"Do good, do good, while you can!"
Ladder rounds said, plain as could be,
"Draw higher your fellow man!"

Pendulum swings—are they many more
Ere the last its word has said?
Ladder rounds—are they many or few
That your feet must slowly tread?

We, who love you, might swing too long
The pendulum of your years;
We might, in love, build a ladder so high
That its climbing bring pain and tears.

God, our Father, the pendulum swings,
And He will swing aright;
God, our Father, the ladder builds
That leads at last to the light.

JUNIATA STAFFORD.

Perfect Personal Liberty.

The constitution of the United States guarantees to every man life, liberty and the pursuit of happiness. In this western world the phrase should be more tersely put—the constitution guarantees to every man perfect personal liberty; for whether it be the far-rolling prairies, accustomed to limitless vision, or the invincible Puritanism within him, here man thinks himself but dead, robbed indeed of life and the pursuit of happiness, if he be not free to speak, to act, to govern. Like Sterne's caged starling, he will continually cry, "I can't get out." Not that the liberty of every man is absolute, for that would imply equal breadth in every soul, but that the Englishman, the German, even the volatile Frenchman, finds

a pleasing intoxication in the air; is, as it were, new born to his own possibilities. Hope springs in even the most despairing peasant heart at the mention of America. A bigot in Europe turns into an American tolerant; the tolerant into a liberal; the liberal perhaps into an ultra liberal—but what of that; to be eccentric, even unbalanced, is it not better than to be dumb to the issues of life?

Not many days since a sermon was preached from a Charleston pulpit, and the following week the political machine, the press, the people, were seething with excitement, because the minister noted the fatal danger of opposing liberty, whether in church or state. Said he, "A morning newspaper is a sort of a missive or messenger designed to form our opinions and guide our action. As I laid down the paper a few days ago, having been greatly impressed by its contents, my eye fell on another page lying open on the table. This was likewise a missive designed to form opinion. It was a letter from Paul to the church in Corinth, and has been adopted by many churches since as good instruction still. One document said, spreading it on two pages, as if it were the one thing to be impressed, 'Independency in thought and action is fatal to the Democratic party.' The other, on which my eye immediately fell, said: 'Where the spirit of the Lord is, there is liberty.'" His conclusion embodies the thought as in a nutshell: "Accepting the verdict [of the Democrats] so offered us, two things impress me: 1st. The damaging effect of the confession on the party that makes it. 2d. The confirmation it gives to the method of the Liberal Church." In a word, either liberty is utter ruin to Democracy, or the lack of it is ungodliness. Which statement shall we accept, that of the Democratic party or of St. Paul? Which is truth? We need not hesitate for reply. Every great humane movement, intellectual growth or spiritual development was at bottom founded on the principle of liberty. The old, old story of Adam and Eve, whether regarded as fact or fable, demonstrates the utter impossibility of permanent limitations for the human mind. From the most conservative standpoint, supposing the scriptural record a plain statement of fact, that Omnipotence foresaw and permitted plucking the forbidden fruit, effectually proves the beneficence of the outcome—human freedom in the choice of good and evil. Every great wrong will, must right itself if the soul—the God within us—be left unfettered, for that feeds on truth, and truth in the end annihilates error.

In the early days of the anti-slavery movement, William Lloyd Garrison and Benjamin Lundy united in the publication of the *Genius of Universal Emancipation*. The pure, true, kindly Quaker believed in *gradual* emancipation, and so wrote; Garrison in *immediate* emancipation, and thundered forth his doctrine. How reconcile the two voices! Finally Friend Lundy said to Garrison: "Well, thee may put thy initials to thy editorial articles and I will put my initials to mine." But the result may be easily imagined. To use Garrison's words: "My demand for immediate emancipation so alarmed and excited the people everywhere that where Friend Lundy would get one new subscriber I would knock off a dozen." The problem, however, which might have been a difficult one to solve, solved itself, Garrison being arrested for libel and thrown into a Baltimore jail. Such is the logic of events. We may fret under the difficulties of the temperance problem, of the woman question, of the trend of religious thought, and even while we fret event steps in with her magic wand, and lo! affairs ultimately arrange themselves as naturally and beautifully as the crystals fall in order from the solution of a salt. The law which provided for the growth of the human mind also provided for entire safety in the operation of that law.

With the most superficial vision, each of us may note the way the world is tending. The genuine apostle of freedom nobly demands not only for himself untrammelled action, but accords to all his fellow-men equal privileges. Jesus said: "I come not to destroy but to fulfill the law." So the Goddess of

Liberty brings with her a noble retinue—justice, peace, progress, hope, charity, and their attendant virtues. And the millennium—do we not see it coming, very, very slowly but surely?

Every mechanism in nature was constructed, so to speak, with a stop-cock or safety valve. So of personal freedom. "How!" thunders capital, "Do you call this liberty? Do you call it justice? I pay my men regularly every Saturday night, and when they choose, they say 'Look a here, boss, I want more money for this here job and I'll hev it or quit.' And quit they do, and whisht! I'm \$20,000 out of pocket. Now, do you call that fair?" The laborer says, on the other hand, "Do y' know what it is to slave and slave and never lay by a cent, and see another feller rollin' in wealth? Well, that's me. And if I ask for more wages, the boss says, 'Pshaw! You git out! I can get plenty more like y' at half yer price.' And so he kicks me out." Neither sees on both sides, and the result is, labor combines against capital, and capital against labor. After a long series of battles capital finds itself either supplied with unskilled hands or served in a dogged, devil-may-care spirit. Labor finds itself either unemployed or working under pressure. Neither party is content and at last they arrive at the truth, born of bitter experience and the resultant of entire liberty—that capital and labor, to work harmoniously, must work together, capital appreciating and rewarding faithfulness without labor's pleading, and labor working for his employer as himself, giving good measure, pressed down and running over. This is the necessary outcome of freedom and freedom only, for any large truth will seem but a half truth until its reverse fallacy is understood, which can only be through the possibility of failure. Hence the ponderous pivot on which turns human progress, physical, intellectual, moral, spiritual, is liberty, perfect personal liberty. To put it very strongly, and as the South Carolinian, before mentioned, thinks the broad Unitarian might put it, "Perish the party, split the machine, perish even the church, but do you, every man of you, think for yourself?" For thus you will elevate the party and infinitely upbuild the church.

BELLE L. GORTON.

The New Knowledge and the Old Faith.

All the old conceptions of Deity are forced to undergo a change. An individualized God creating and directing from without is an impossibility in an infinite universe. The prevalent theological ideas came into existence when there was no slightest apprehension of the true majesty and grandeur of the cosmos. Born of narrow thought, they are wholly inadequate to convey any proper sense of that boundless Being who gives matchless life and order to this infinite multitude of suns and worlds. We can not any longer familiarly name this Eternal, speak of his plans, discuss his attributes or speculate upon his purposes in the old, assured, careless way. The God of the theologies has forever vanished, and in his place comes a subtle consciousness of all-embracing Life and Power,—a sublime sense of a serene Presence,

"Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit that impels all objects of all thought,
And rolls through all things."

And if we still adoringly call this incomprehensible Presence by the old sacred name, it is not to claim familiarity, or to suggest knowledge, but because that name, God, is so ancient, so simple and so strong that our English speech has none better wherewith to indicate the ineffable Spirit which is the living soul of this vast universe. Although the old name is spoken, let none imagine that the old idea is cherished. The new thought transcends the old as the universe of science transcends the heavens and earth of mythology.

With this change in his thought about God there has come a correspondent change in man's thought about himself. It

lowers man's esteem when he realizes the cosmic insignificance of his little planet. He loses a little of his egotistic certainty that all creation is for his special use and behoof, as he stands in awed wonder before the vastness and multiplicity of being which his own intelligence has discovered. And how presumptuous grows the thought that the great cause and life of all has in any way withdrawn itself from its eternal ongoing to serve his purposes or to plan his salvation! All claims to favoritism of any kind shrink into nothingness when the stupendous distance between the individual and the universe is realized. Then man begins to realize that he can have no monopoly of God.

But while a wholesome consciousness of littleness is thus awakened, there also arises a cheering sense of kinship with and at-home-ness in the universe. Man no longer stands alone, a being specially created by divine will for a divine purpose, but lying under the deep shadow of divine displeasure. He is part of the unfolding of the eternal life within and around, is one with it all, partakes of the universal spirit, and is moving with the whole creation towards some mighty mysterious destiny. Born of the earth there is in him such power and such aspiration that he is steadily freeing himself from bondage to the earth and rising higher in the scale of intelligent being. He transforms the face of the planet with his cunning hands and soars beyond the farthest stars in his daring thought. There is much of the old, fierce, animal fire in his veins, but it gives him power; power to contend with the material forces which environ him, power to wrest from them their helpful secrets and to obtain mastery over them; power even to temper and control the very source whence it springs, to transform passion into reason, to replace appetite by conscience, to elevate a brother of the brutes into a child of the spirit. The old, ruined, condemned race has disappeared, and in its stead stands a noble, aspiring, conquering race, ever rising into brighter light and developing a nobler manhood.

How this change in our ideas about God and man destroys the whole fabric of old theology! The fall of man, the anger of God, the impending doom, the plan of salvation, the descent of Deity, his sacrifice on the cross, the conditioning of eternal life upon its acceptance, the awful shadows of penal punishment,—how they all vanish before growing knowledge, and "the places which once knew them know them no more forever." And with them goes the old idea of divine sovereignty, considered as the enactment and promulgation of special, moral and religious laws for human government, which laws are supernaturally written in a book and interpreted by a priest. And in its place stand the great moral instincts and religious aspirations of mankind, born out of its steady contact with the all enveloping infinite and its manifold experience in solving the problems of life, and growing ever clearer and brighter, more powerful and more perfect, as it rises in intelligence and gains finer spiritual sensibility. The new thoughts are too vast and grand to be compassed by the old theories. Man's relations to God can not be the strained and artificial ones which those theories assert. The eternal Life beats in every breast and finds expression in every soul. There is no shutting out its presence, no intermitting its blessing. Whatever man's animality, he is not cut off from the infinite helpings and inspirations. He needs no mediator to bring him face to face with that Supreme Being in whom his own life inheres, no atonement to induce the Power which always "works for righteousness," to aid him in every upward endeavor. Thus the old theological gloom which has so long clouded the heavens and darkened the earth melts away, the infinite blue shines over all, full of light and tenderness, studded with inspiring stars of hope and trust.

Nor is any precious thing lost in this great transformation. All that was ever real and true remains, and is more real and true than before. Nothing disappears but guesses and imaginations, but crudities and falsities. The great facts of God and his universe and that eternal order which men call Prov-

idence, are all here, all ours, and surround us more lovingly and lovingly than ever. Our new thinking only brings us closer to the heart of these and makes them more wonderful and glorious. It is a fresh revelation of the divineness in everything. It does not destroy the verities of morality and religion, but manifests their true nature and sets them in right relations. The more we know of life the greater its mysteriousness and sacredness. The more we know of the ways of the incomprehensible Being whence all proceeds, the more deeply we marvel, the more reverently we adore. Let us not fear that true religion will suffer from increase of knowledge. The sun still shines, the stars stand in their old places, morning and evening are fresh and beautiful, the glad spring buds and blossoms, though man's thought about the laws and relations of the universe suffers change. And the great facts of God, duty and eternal life do not vanish because we grow into some better apprehension of their meaning and mightiness; they rather fill the whole arching heavens with clearer light and serener peace.—*From a Sermon by Rev. T. B. Forbush, of Milwaukee.*

A Delayed Christmas Greeting.

CLINTON, N. Y., Christmas, 1887.

MY DEAR UNITY—I have long felt a desire to express my love for you and yours. This morning I have jogged my pen to help me fulfill my neglected joy. It is a little easier to put it in rhyme.

Ho, western brothers! Do you not yet know
That thoughts, like Empires, have a Westward flow?
You could not, if you would, the East renew,
And dear New England on the prairies view.

Twice round the world, since history begun,
Has man rolled onward with the rolling sun;
And still he moves, with a propulsion strong,
On newer fields to wipe out older wrong.

Our Aryan fathers, that we left to hold
Our homestead, where the sacred Indus rolled,
Behold,—unchanged through twice five thousand years,—
Their children's progress with pathetic tears.

Those children, resting on the Persian plain,
Their offspring's roving restlessness complain.
But who the strong propelling will can stay,
That bears the Orient on its Westward way?

Till Nature shrines herself in Grecian art,
Finds new expressions for the human heart,—
Till where were only warriors, Christs are seen;
And Gods grow human in the Nazarene.

First poets sing, then Saviors lead the way
To fields of hope from out the far Cathay.
Shall Europe, conquered, swept of every foe,
Be able then to stay the onward flow?

Nor church, nor creed, nor ancient book hath power,
To make the dial mark the self-same hour.
Time laughs at fagots; is itself a screw,
To make stern bigots bend to visions new.

Go on, my Western brothers! plant the field
With that which will the larger harvest yield,—
Of manhood, Godhood, truth and liberty,
Till golden harvests touch the Western Sea.

From there you look straight to our fatherland,—
The Aryan homestead on the Hindoo strand.
So round the world man moves with steady pace,
Still gaining in intelligence and grace.

E. P. POWELL.

THE UNITY CLUB.

The Unity Club Institute.

We met in Channing Hall, Thursday, December 15. It was a rainy day; and just a comfortable class of about sixty came together,—pastors, Unity Club officers, and members. Double as many would have made it an audience, and spoiled it as an institute. And yet, with wider notice and more time to get ready, we should be able to test the success of a much larger number, many feeling disappointed not to have known of the meeting. The idea was the Chicago Institute repeated. The programme was in different lines, for the most part.

Rev. Dr. Hale, president of the bureau, made the opening address, his special topic being the philanthropic side of Unity Club work, or, as he preferred to call it, "Public Spirit." I need not give in detail what he said; for all know very well how practical, helpful, earnest, humane, religio-industrial, scientifico-angelic, hand to hand, heart to heart, world-widely sympathetic work of club or church or state must be to meet his mind and be the true evangel. Death is coming to the clubs, as to any association, intellectual or religious, that does not connect itself with the great humane interests of man. So we had a rich and racy send-off. Rev. A. J. Rich then read the opening paper, on "Plans and Work of Unity Clubs" in the different sections of the country. It was only in part the same paper which he read at Chicago, to report which here would be to spoil it for a fuller publication, which may follow. His idea was that the Unity Club, representing the thought and study side of church life and activities, should not stop with intellectual life, but make that the basis and quickener of social and philanthropic work, everything centering in the well-being of the church and the community.

Rev. George W. Cooke followed, with an address on "Unity Clubs in Country Churches." His leading thought was that church life in most country parishes is exceedingly barren of anything literary, social, or life-satisfying, and that, as an antidote to bickerings and personal hatreds and petty gossip, which fritter away so much of the time and thought of the people, a Unity Club might prove a Godsend, be a healer and a stimulus to a better way of home, club, and society life. This would come about through the reading and study of great authors, which would tend, also, to re-enforce religious life.

Rev. Jenkin Ll. Jones, vice-president of the bureau, taking the chair, started discussion on the several papers and addresses, his own ringing words from a full heart and wide experience in club work and church work being gladly received by all. Mr. Jones took the ground that the Unity Club should stand primarily for co-operative study, for the intellectual life of the church. He would have the social and the philanthropic sides of church life emphasized, but would not connect them with the Unity Clubs, or, rather, having the intellectual well provided for, that would insure all else good for the church and for the community. And he would have old and young come into the club, which should have its different sections adapted to the needs of the varying tastes and capacities of the church constituency. Mr. Jones did not like the word "club," and hoped we should get a better term to express the idea. With him, it is a church movement; and, instead of membership fees, he has a ten-cent admission at each meeting, and the club is open to all in or outside the church who wish to come on these terms, unless the attendance becomes so large that it outgrows the capacity of the room, or grows too unwieldy for successful membership.

The afternoon came, with a paper to open with from Rev. W. H. Lyon, on "Half-hour Reading Circles," which he believed would be of great value in the way of intellectual stimulus and of actual and useful knowledge. It might be the only associated literary work of the clubs and classes, or it might supplement other intellectual work. Sometimes all the school teachers in a city or town join in this half-hour study,

and meet to compare notes, and find it of great interest, and helpful in their profession and socially. The suggestion is a good one, blending the Chautauqua and the Unity Club work most happily.

The next paper to follow was by Rev. H. G. Spaulding, on "The Study of Art," which was artistic in its presentation, and gave valuable suggestions to persons wishing to pursue the study. This paper will most happily supplement the leaflet just published by the bureau, on "The Study of the History of Italian Art," by Miss Ellen Hale. It is a good thing to see our churches waking up to the larger life that is before them, and opening ways of culture and of work for the young people, who have not so much to interest them in associated life or work connected with our churches as is to be found in other churches. If we do not have the prayer-meeting and missionary work to bring our young people together, it is well to have this intellectual nucleus and inspiration, which, religiously guided, may be a most excellent initiation into the more proper church life and work, and so hold them for ourselves.

Rev. C. F. Dole gave an address on "The Citizen and the Neighbor," suggested, I suppose, by his Sunday-school manual of that name; and a very fine study of social ethics it is. With his penetrating and telling way of putting things, the topic was made interesting to us all, and suggested the necessity of treating conscience with holy reverence, and of teaching and practicing a high code of ethics. This was the last set address which, together with the others, was discussed, Mr. Jones manipulating the meeting, and firing up each lagging part. A general feeling was expressed that the bureau needed money to print and circulate more helps and for other expenses. Clubs were urged to join the bureau, not so much for what they could get for the fee, as for what they could do for the bureau, in order that it might in time serve them.

Hardly daring to advertise this Institute, it being the first Eastern experiment, its great success encourages the managers to try it again for a more extended series of meetings. In executive session, the matter of next summer meetings was discussed, and the following committees were appointed: Rev. S. C. Beane, Rev. G. W. Cooke, Rev. A. J. Rich, to devise plans for a week's "Summer School of Theology and Science" at the Weirs, should it be deemed best; and to arrange for a similar meeting at Chautauqua, Messrs. Jones, Cooke, and Rich. It is the intention of the National Bureau of Unity Clubs to arrange for a public meeting in Boston during the May Anniversary Week.

A vote of thanks was passed to Mr. Jones for his earnest and self-sacrificing efforts in making the institute a success, and in doing so much to help all our churches by stimulating the members to a livelier interest in intellectual studies, and, through that, to every other good thing.

There is more in this movement than seems on the surface. Let all be patient and try to help it on, only keeping in mind the need of making the Unity Club, or literary work under any other name, a means of culture as a means of re-enforcing the entire life of the church, and making it more and more a school for training men for all higher life.

A. J. R.

THE intense interest with which almost every one in America follows the course of events in Ireland, makes the present a specially favorable time for studying the history of that unfortunate country. Prof. William F. Allen, of the University of Wisconsin, has done an excellent service for Unity and other similar clubs, by the preparation of a little pamphlet entitled "Outline Studies in the History of Ireland." It contains valuable advice for a general course of reading on this subject, and an outline of fifteen lessons for club study. The latter begin with the general topic, "Ireland and its People, Geography, Ethnology, Archaeology," and then trace the history down to the present time, closing with the present "Social and Economical Condition of Ireland," and "Home Rule." The introductory note opens with this sensible bit of advice: "Clubs that wish to take

up the study of history are advised to select, each year, some nation or period which has special interest at the time ;" and no country at present meets these conditions more fully than Ireland.

THE STUDY TABLE.

Natural Law in the Business World. By Henry Wood. Boston: Lee & Shepard. Paper covers, pp. 222.

This is a popular edition of a work which has gained some very favorable comment from critics. It aims to apply the principles and tendencies of natural law to questions of political economy, including labor problems, socialism, arbitration, economic legislation, wealth and its distribution, panics and their causes, railroad consolidation, corporations, and numerous other topics. It is conservative in method, and opposes the theories of Henry George and other writers of like tendencies. It has met with favor among business men and conservative citizens generally, and is intended as an antidote to much of the literature of labor reform.

The Little Flowers of St. Francis of Assisi. Translated from the Italian, by Abby Langdon Alger. Boston: Roberts Brothers. \$1.00.

This is an attractive volume, giving a sketch of the life of the founder of the order of Begging Friars, together with a number of quaint and pretty legends of him and his disciples. The actual life of Francis of Assisi, breathes an atmosphere of ecstatic devotion and self-sacrifice. Some of its events bore such resemblance to those of the life of Jesus that, after the death of the saint, a crowd of legends sprang up, making of him a second savior. While every tale contains its miracle, these legends differ from the Apocryphal New Testament stories, which are mere wonder-tales, in that these tell over and over of devout humility and loving tenderness and faith. Especially charming are the stories of Francis preaching to "My sisters, the birds," and taming the wolf of Gubbio. There is a tone of simple piety and devotion throughout the whole book, which gives it a very real charm.

The publisher need not have tried for quaintness by means of the old form of the letter *s*, for the translator seems to have succeeded in her effort to preserve the "*naïveté*" and antique flavor of the original.

An Unknown Country. By the author of "John Halifax, Gentleman." New York: Harper & Brothers. Cloth, pp. 238.

The aim of this handsome book of travels in Ireland, is indicated by the following, from the first chapter: "Without presuming to come forward with any panacea for the ills of poor old Ireland, . . . it struck me that a woman—only a woman—Irish by blood, and English by education, old enough to possess a certain amount of experience as well as common sense, . . . might see things which cleverer people failed to see, and say things which less unbiased people dared not say, concerning a country which is so little appreciated, because so little known." In her journeyings through the picturesque country in the north of Ireland, the author made many observations, the record of which sets forth the land and the people in a new light. The book is filled with graphic descriptions of historic scenery, keen comments on the life and manners of the people, and much wit and wisdom of a general nature. The following is a specimen of the author's side observations, "I detest all religious warfare—the creed, not of love but of hatred, into which, alas! Christianity has been corrupted, until it is made by many to consist, not in holding fast your own faith, but in trying to tear limb from limb—spiritually, sometimes bodily—every one whose faith is different from yours. I believe that men of all faiths, nay, even those poor souls who have no faith at all, ought to live together in brotherly peace, neither meddling with nor condemning each other; sure that God can manifest Himself through the righteous of every creed or no creed; and that, however we may hate one another, he hates no man—except the bigot and the hypocrite."

The book is well printed, from large type, and embellished with numerous engravings illustrative of the text.

THE HOME.

The Souls of the Roses.

Where do the souls of the roses go
After they cease to bloom and grow?
They bloom and they fade and disappear,
Leaving no trace of their presence here,
In the air above or the earth below.
Then, where do the souls of the roses go?
Surely Infinite Beauty's ray
Lighted their loveliness day by day;
And something thrillingly tender ran
From the roses' blush to the soul of man;
Can Infinite Beauty fade and die,
And cease from the universe utterly?
When we wake to fuller life,
Leave our toiling and cease from strife,
Pure in spirit and perfect in grace,
Stand in the porch of the heavenly place,
The breeze will bear on its breath, I trow,
News where the souls of the roses go.

—Lucy L. Stout in *Young Days*.

The Bird and the Looking-Glass.

Do you know the little canaries you keep in cages are fond of mirrors? We have seen little girls, and older ones, too, who were fond of mirrors; but who ever heard of birds that used them? I will tell you about a little canary that lives at the house where I board.

Some time ago our landlady got a canary and put it in a cage alone. The little bird was taken from a large cage holding a dozen birds. He was very homesick and lonesome, just as you would be if taken away off among entire strangers, away from mamma, papa, sisters, brothers, and everybody you ever knew.

Just so our little birdie cried and moaned, and would not eat nor sing. It wanted to go home and see its mamma. That was too bad, wasn't it? The lady did all she could to comfort it and make it feel at home. She talked to it and petted it, giving it clean water, good seeds, apples, and everything she thought it would like. But it was of no use; birdie kept crying, and wouldn't make friends, but wanted to go home.

One day his mistress brought him a large piece of a broken mirror, as big as my two hands, and placed it on one side of his cage, where he could see it readily. Do you suppose he cared anything for that? Indeed he did. He hopped down, and going up close, looked in, appearing to be perfectly delighted. He chirped, and hopped about, singing and putting on all the airs he was master of. He was not homesick at all after that. He spends much of his time before the glass; and when he goes to sleep at night, he will cuddle down just as close to the glass as he can get. You see, he thinks he is sleeping close beside that other little bird. His mistress often lets him out into the room where he can have more liberty. She may put that glass anywhere in the room, and he will find it, and spend most of his time before it.

One day the little fellow acted very naughty. I think I shall have to tell it just as it was. He got real angry and tried to get into a fight! It all happened because he wanted his own way and could not get it. He went up to the glass so lovingly, and tried to coax the other bird to come and play with him somewhere else. The looking-glass bird would not follow him, but went the other way every time. Then the canary got provoked, and flying at the bird in the glass, tried to have a real fight with him. He tried it only once, and then he looked so ashamed of it. The blame, you see, was all on one side, and shows how foolish it is to get angry and pick a quarrel. He washes himself before the large mirror in the room, pluming his feathers, and making his toilet with much satisfaction, and like all folks that spend much time before the glass, is getting very vain.—D. M., in *Youth's Instructor*.

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

Boston.—Secretary Reynolds, since his return from California, has taken great pains to inform eastern inquirers about the hopes and prospects of the Pacific churches. He finds many purses ready to help as occasion may require, and hopes to find young ministers to become the needed missionaries. Oakland, Cal., just closed a fair, adding \$600 to their building fund, and Brother Wendte is starting a project to erect soon a church. His hall is now filled weekly, and standing room is growing valuable.

—Rev. Thos. R. Slicer gave, before the Monday Club, an essay on "The Emperor Julian and the Pagan Afterglow." The audience was large, and the subject was treated in an enthusiastic as well as a scholarly manner. Julian, born A. D. 331, died A. D. 363. Severely moral and temperate, his religious character eclipses that of his uncle, Constantine the Great, who made Christianity the religion of the Roman Empire. The decline of Rome and the rise of Christianity both followed fast upon Julian's death. The lives of Constantine and Julian would be excellent studies for Unity Clubs, and an abridgement of Rev. Mr. Slicer's essay would make a valuable Unity Manual. The Monday Club will next week discuss Unity clubs and the National Bureau.

Denver, Colorado.—The Unity Club of this city has been on a search for the Ten Great Novels, on their own account. At a recent public reception of the Club the result of the quest was read, and the *Republican* of that city publishes the individual preferences of a large number of public men, including the state officers, newspaper men, preachers and educators. The following is the list receiving the highest number of votes. It will constitute the one that the Club are to study: "Les Miserables," "David Copperfield," "Scarlet Letter," "Ivanhoe," "Vanity Fair," "Romola," "Jane Eyre," "Adam Bede," "Ben Hur," "Uncle Tom's Cabin." The eleventh book on the list is "A Tale of Two Cities;" this is followed by other novels in the following order: "Middlemarch," "The Newcomes," "John Halifax," "Last Days of Pompeii," "Mill on the Floss," "Henry Esmond," "Anna Karenina," "Don Quixote," "Vicar of Wakefield." One preacher in a neighboring town puts down "Papa's Own Girl" in his list, and a prominent judge selected "the book of Genesis." "Stepping Heavenward," "Miss Gilbert's Career," "The Pilgrim's Progress," and a great variety of books by an infinite number of authors appear on the lists sent in. Rev. Mr. Van Ness read some of the more interesting lists last evening, and interlarded some very humorous

remarks with his reading. "She" received two votes. The favorite authors with Denver readers, according to the lists presented, are Victor Hugo, George Eliot, Scott, Dickens, Thackeray and Hawthorne. In some three or four names nearly all the lists agreed. Outside of this they varied greatly. George McDonald, Tolstoi, Wilkie Collins, Charles Reade, Dr. Holland, Rider, Haggard and Alexander Dumas have evidently many readers here. As a matter of course a club working sincerely upon these lines must be a prosperous club. It counts a hundred members, and the best forces of Denver are represented there.

Chicago.—Mr. Jones led the Union Teachers' meeting Monday, and commented upon the 10th chapter of Luke. The chapter divides itself into three parts. First, the sending out of the seventy missionaries, which gives a glimpse of what seemed to be a flash of success in that Galilee country. It suggests also Jesus's relation to the Gentile world. Was not Paul the first world-inclusive missionary? The second division contains the parable of the Good Samaritan, which story, with the parable of the Prodigal Son, the leaders said, would keep alive the name of Jesus in the world if all else were lost. The element of danger in the neighborhood of the wounded man, was emphasized; to stop and help was to run the risk of a similar attack from the banditti, so the Samaritan exemplified courage as well as charity. The question was raised whether such an incident could occur to-day in this country. Is there ever a "Priest or Levite" who would pass by to-day? The third passage is the Mary and Martha incident. The leader did not like the modern fashion of wrenching the true lesson from the paragraph by glorifying Martha. He thought it very probable Mary could make the better bread. At least she was the best home-keeper, even if Martha was the best house-keeper. The distractions of many cares should not overshadow our interests in great truths and high living.

—Brother Batchelor, after spending his holidays at home, in Massachusetts, is among us again, and will continue his tour of inspection among the churches of the west. He expects it will take till vacation time to get around. He was cordially greeted by the worshipers at All Souls last Sunday morning, and he occupied a seat on the platform with the pastor. His genial face lights up headquarters with the radiance of good-fellowship. Let him go on until he knows western Unitarianism as it is, and be able to report it with the ability and fairness that is his.

Philadelphia.—The two addresses given by Coit before the Ethical society, in December, are to be published. One of them treats of the ethics of Shakespeare, and the other makes some statement as to what the ethical movement contains. —The Camden *Post* gave almost a full report of a recent sermon from Haskell, upon the Shakespearean text—"There's a divinity doth shape our ends," etc.

—On the second Sunday of Mangasarian's absence west, Mr. Ames occupied his place at both services, while Doctor Furness and Clifford, the first in the morning, the second in the evening, substituted on the Spring Garden platform.

—The Henry George party is about to start a weekly paper in this city. Among its editors is W. H. Johnston, until a couple of years ago an Episcopal minister at Muncie. Mr. Johnston has spoken for Mr. Haskell both at Vineland and Camden.

—The Contemporary Club gave a reception to Irving on the 20th ult., on which occasion the actor read an address treating of his English predecessors upon the stage.

—The union meeting in January is to be held at the First church.

—The Camden fair netted between four and five hundred dollars.

—I heard Krauskopf's New Year's sermon, treating of "Past and Present," and can now well understand, as I did not fully before, the attraction he may have for the large numbers of those who

seem so eager to hear him. He is a strong speaker, alive to the newer thought, and healthfully disregarding of Jewish traditions.

Quincy, Ill.—"This church is starting out on the new year in excellent spirits, out of debt, good-natured and wide-awake." Parson Bradley and his wife are being acclimated by the goodness of his people.

Moline, Ill.—There was a delightful Christmas tree for the poor children, erected at this place, largely directed and inspired by H. G. Stevens, pastor of the Unitarian church. Other ministers joined in. Forty dollars in money and gifts to 200 children were gathered from the branches of the tree.

Duluth, Minn.—We clip the following from the letter of a Duluth correspondent as an interesting and inspiring bit of news: "You may not enjoy cutting your way to church as I did yesterday, with axe and snow shovel, through a mile and a quarter of ice and sleet up to your knees, with occasional drifts to your eyes."

Cincinnati.—The Unity Club's series of Sunday afternoon lectures, ninth season.—Its programme is before us. It contains ten lectures, by the best known lecturers in the country, Mrs. Mary A. Livermore opening the course. Ten tickets are sold for a dollar; single admission, 15 cents. We know of no other club in the country that has begun to utilize the Sunday afternoon in so high and beneficent a manner as this one in Cincinnati, and its example ought to be followed in many places.

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

POZZONI'S
MEDICATED
COMPLEXION
POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.



BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 15, services at 11 A. M. Study section of the Fraternity, Jan. 20; subject: "Charles Sumner."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 15, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, January 15, services at 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 15, services at 11 A. M. Subject: "Love." In the evening, H. H.'s "Ramona." Monday evening, Dickens section of the Unity Club. Bible Class, Friday, 7:30 P. M. Choral Club, 8:30 P. M. Conformation Class, Saturday, 10:30 A. M.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, January 15, services at 10:45 A. M.

UNITY BUILDING FUND FOR THE AID OF ALL SOULS CHURCH, DAK.

Amount acknowledged in recent issue. \$303.00
Received from
Allison Z. Mason, Boston, Mass. 5.00

Total \$308.00

The way to make money is to save it. Hood's Sarsaparilla is the most economical medicine to buy, as it gives more doses for the money than any other. Sold by all druggists

Brown's Bronchial Troches

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Pre-eminently the best."—Rev. Henry Ward Beecher.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King street, Toronto, Canada.

Many People Refuse to Take Cod

Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 176 Dearborn street, Chicago.

The Art of Conversation. By J. P. Mahaffy. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 174. Price \$1.75
The White Cross: Its Origin and Progress. By B. F. De Costa, D.D. Chicago: Sanitary Publishing Co. Paper, pp. 23. Price 10
The Story of the Nations. Ireland. By the Hon. Emily Lawless. With some additions by Mrs. Arthur Bronson. New York: G. P. Putnam's Sons. London: T. Fisher Unwin. Chicago: S. A. Maxwell & Co. Cloth, pp. 435. Price 1.50

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERNATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price \$1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.

OUTLINE STUDIES in History of Ireland, 10 cts. CHARLES H. KERR & CO., Pubs., Chicago.

Humorous Column,
Edited by S. W. Foss, the well-known contributor to all leading American Humorous Publications.

150,000 READERS EVERY WEEK

Fancy Work Department,
Edited by EVA M. NILES, the leading American authority on Fancy Needle Work Designs.

THE YANKEE BLADE

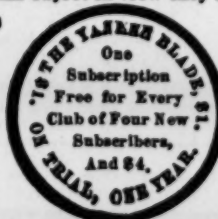
Is now in its forty-seventh year, and is unquestionably the Largest, Brightest, Handsomest and Cheapest Weekly Family Story Paper in America. The publishers of THE YANKEE BLADE are aiming for the Largest circulation in America. With this object in view they make a special offer to new subscribers. Send a trial subscription, and be prepared to know what paper to order for the coming year. All who subscribe at once will receive THE YANKEE BLADE 5 weeks for 10 cents; 13 weeks for 25 cents; six months for 50 cents; one year, \$1; two years, \$1.75. A Subscription FREE for Every Club of Four NEW Subscribers. Don't miss

5 WEEKS

—FOR—

10 CENTS

The
**POPULAR
AMERICAN
WEEKLY.**



13 WEEKS

—FOR—

25 CENTS

understand our offer. The regular subscription price of THE YANKEE BLADE is \$2, but to introduce our paper everywhere it will be sent on trial during the continuance of this offer for the special prices named above. THE YANKEE BLADE can be procured through any newsdealer at 5 cents a copy. Remittances should be made in Money Orders, Express Orders, or Registered Letter at our risk. Postal Notes are no safer than bills. Stamps taken (one cent preferred) when more convenient. All Postmasters are required to register letters when requested. Address,

Household Department,
Edited by TREBOR OHL. Containing only authorized reports of the Boston Cooking School.

POTTER & POTTER, Pub's.
43 Milk St., Boston, Mass.

Fascinating Stories of
Of Adventure and Travel for Men. Stories of Love and the Family Fireside for the Ladies.



Per Year, 25c.

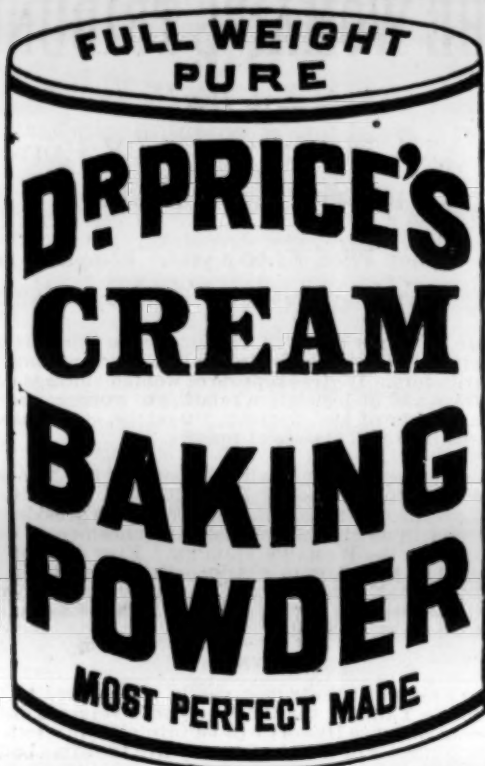
KANSAS CITY, MO., U. S. A.

Six Months, 15c.

The MISSOURI AND KANSAS FARMER is the cheapest paper in the whole wide world. It has eight large, clean-printed pages, with six columns of matter on each page. Every number contains a large map, showing the best portions of Missouri, Kansas and Arkansas for settlers to locate in; showing the counties and giving the number of acres of Government Land remaining open to homestead, pre-emption, soldiers' claim and private entry in each county. Every number contains descriptions of the counties, towns and townships, telling all about the soil, water, minerals, climatic influences, etc., the prairie and timber lands, and their adaptation for farming, fruit growing and stock raising. Every number will be worth more to you than the price for a whole year. Send for it now—do not delay. It will be mailed to any address in the United States, Canada or Mexico for the trifling sum of 25 cents per year. If more convenient for you, you can send the amount in 1-cent or 2-cent American postage stamps. Write your name plainly, and give your town, county and state. [Always tell what paper you got this advertisement from, when you write.] Address,

Journalists' Drawer "B."

MO. & KAS. FARMER,
KANSAS CITY, MO.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Limon, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO. ST. LOUIS.

MASON & HAMLIN ORGANS.

The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

PIANOS.

Mason & Hamlin's Piano Stringer was introduced by them in 1882, and has been pronounced by experts the "greatest improvement in pianos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN & PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N.Y.

149 Wabash Ave., Chicago.



GOOD NEWS TO LADIES.

Greatest Bargains in Teas, Coffees, Baking Powder and PREMIUMS. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N.Y.

CURE for the DEAF

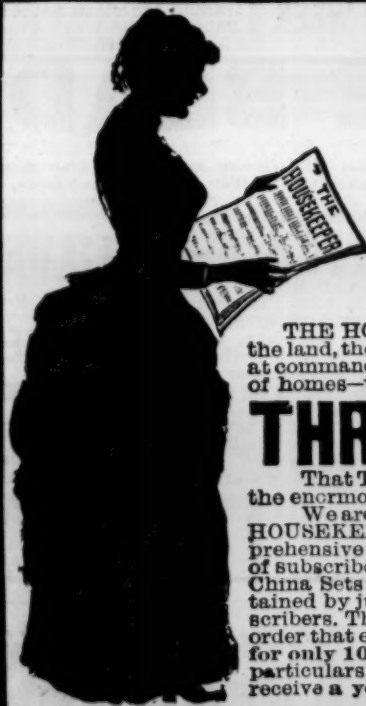
by PECK'S PAT. IMPROVED CUSHIONED EAR DRUMS. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs, FREE. Address or call on F. HISCOX, 853 Broadway, N.Y. Name this paper.

Pamphlets on Living Questions.

Any of the following mailed, on receipt of annexed price, or all to one address for 75 cts. by Charles H. Kerr & Co., 175 Dearborn St., Chicago.

Truths for the Times. By Francis E. Abbot.	10 cts.
Lecture on the Bible. By Rev. Charles Voysey.	10 cts.
Christian Propagandism. By Francis E. Abbot.	10 cts.
"God in the Constitution." By Rev. Arthur B. Bradford.	10 cts.
Compulsory Education. By Francis E. Abbot.	5 cts.
The Present Heaven. By O. B. Frothingham.	5 cts.
The God of Science. By Francis E. Abbot.	10 cts.
Is Romanism Real Christianity? By Prof. Francis W. Newman and Francis E. Abbot.	10 cts.
On the Vision of Heaven. By Prof. Francis W. Newman.	5 cts.
A Study of Religion. By Francis E. Abbot.	10 cts.
The Sympathy of Religions. By Thomas Wentworth Higginson.	5 cts.
The Public School Question. By Bishop McQuaid and Francis E. Abbot.	10 cts.
Giordano Bruno and the Relation of his Philosophy to Free Thought. By Thomas Davidson.	10 cts.
An Agnostic View of the Doctrine of Vicarious Atonement. By W. H. Spencer.	5 cts.
Evolution in its Relations to Evangelical Religion. By B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray.	5 cts.
Messianic Expectations. Lectures by Rabbi Solomon Schindler:	
I. Introductory.	5 cts.
II. Two Thousand Years Ago. Not sold separately.	
III. The Carpenter's Son.	5 cts.
IV. Judaism the Mother, and Christianity the Daughter.	5 cts.
V. A Genuine Messiah, 5 cents. The five lectures for.	20 cts.

ROBERT BROWNING'S POETRY. Outline studies prepared by the Chicago Browning Society, containing full classifications of Browning's poems, by subject and by date of writing, with shorter programmes for class use, explanatory notes, etc. Paper, 25 cents; cloth, 50 cents, mailed. Catalogues free. CHARLES H. KERR & CO., Publishers, Chicago.



THE FINEST LADIES' PAPER PUBLISHED.
HANDSOMELY PRINTED AND FINELY ILLUSTRATED

THE HOUSEKEEPER

edited by Maude Meredith and Viola Fuller Miner numbers among its contributors such well-known writers as Mrs. Henry Ward Beecher, "Kit Clover," "Monnie Moore," Mrs. Alice M. Crockett, "Lilian Stanford," Eugene Secor, Mrs. L. E. Thorpe, Geo. E. Hilton, Velma Cadwell Melville, Mrs. Cy Morton, "Louisa Hammond."

The HOUSEKEEPER, published at Minneapolis, Minn., is in its 10th year; is a large, 16-page semi-monthly paper, with departments devoted to HOUSEHOLD MATTERS, FASHIONS, DRESS-MAKING, NEEDLE AND FANCY WORK, MOTHERS' CORNER, CORRESPONDENCE, HOME READING, STORIES, SKETCHES AND POETRY, Flowers, etc., and is designed to be practical in all that it teaches. The regular subscription price is \$1.00 per year; but to new subscribers it will be sent 3 months for 10 cents, which barely covers postage expenses.

THE HOUSEKEEPER has met with great favor. Owing to the increasing interest manifested by the ladies throughout the land, the publishers have decided to make larger and grander offers than have ever before been made. With ample capital at command and looking to the future to yield them profits—in order to introduce THE HOUSEKEEPER into thousands of homes—where it will be gladly welcomed, we will furnish our paper

THREE MONTHS FOR ONLY TEN CENTS.

That THE HOUSEKEEPER is appreciated is shown by the rapidly increasing subscription list. There were received the enormous number of 992 subscriptions in a single day recently.

We are determined to obtain the largest circulation of any paper in America, and in order to accomplish this THE HOUSEKEEPER will give away its entire profits the coming year to New Subscribers. We have prepared a large and comprehensive premium list which comprises nearly everything in use in a well-ordered household, and for single and small lists of subscribers' premiums of Silverware, Jewelry, Watches, Optical Instruments, Knives, Forks, Household Conveniences, China Sets and Beautiful Ornaments, Dry Goods, Albums, Books and Musical Instruments are given away and can be obtained by just a little effort among your friends. Cash presents are also given to those sending the largest lists of subscribers. The high standard of merit THE HOUSEKEEPER has attained insures a hearty welcome wherever introduced. In order that every one may have an opportunity to see this popular paper we have decided to furnish it for the next 3 months for only 10 cents. All 3 months' subscribers can compete for the premiums, and with each subscription will be sent full particulars and the complete premium list free of charge. Mention this paper when you write, as the first answer will receive a year's subscription for only 10 cents, together with a Beautiful Present Free.

Love and Theology.

A Novel. By CELIA PARKER WOOLLEY. 1 vol., 12mo. \$1.50.

A novel and brilliant story by a talented writer new in the field of fiction, but whose name has long been familiar to readers of UNITY. "It is not only entertaining as a story, but engrosses interest from the highest ethical standpoint. . . . It is most decidedly a book to own, and not merely to read for amusement only, and then throw aside."

An eminent critic writes: "It is not only entertaining, but interesting from the highest point of view. It goes on from chapter to chapter with ever-increasing force and power. No book of fiction that Ticknor & Co. have published has had, to my thinking, the depth and value of this; and nowhere has the present study and questioning of theological subjects been more clearly and satisfactorily presented."

Mailed to any address on receipt of price, by

CHARLES H. KERR & CO.,

175 Dearborn Street, Chicago.

\$200 In Cash

for the largest lists of 10 cent subscribers sent before March 1, 1888.

\$100 in Cash for the largest list.

50 " " 2nd " " " " " 3rd " " " " " to each of 4, 5, 6, 7, 8, 9.

These Cash Prizes are given in addition to the premiums which are given for clubs. To any one sending 10 cents for 3 months' subscription, we will send our large circular fully explaining our wonderful and magnificent offers for clubs of ten cent subscribers.

Don't delay but send in your subscription at once and get your friends to send with you. Address,

THE HOUSEKEEPER,

MINNEAPOLIS, - - - MINN.

1869. Twentieth Year. 1888. THE MANUFACTURER AND BUILDER.

Monthly Journal Devoted to the Diffusion of Practical Knowledge.

DR. WM. H. WAHL, EDITOR.

Every number of the MANUFACTURER AND BUILDER consists of 32 large quarto pages and cover, and contains matter of interest to every one who works with hands or brain. The latest improvements in machinery, the newest discoveries in science, and information on all subjects of a useful nature for the home and shop, go to make the MANUFACTURER AND BUILDER invaluable to those who wish to keep posted regarding what is going on in the Mechanical and Scientific World.

No practical man should be without it.

HANDSOMELY ILLUSTRATED.

Subscription Price, \$1.50 per Year. Free specimen copy mailed on application. Every Newsdealer has it. Agents wanted in every city and town. Address,

HENRI CERARD, Publisher,

P. O. Box 1001.

83 Nassau St., New York.